

THE CHURCH OF ROME AS IT IS.

PREFACE.

"The world is witnessing a most awful spectacle! 'The Old Idolatry of Babylon, Egypt and Rome revived under a Christian name! The efforts of the man of sin, to dethrone the God of the Gospel from the hearts of men, in order to put in his place the Old Jupiter Tonans,' is crowned with a success which would be incredible were it not so public."

Is there anything more worthy of the anxious attention of the Christian, and more fit to fill the hearts with sadness than the diabolical ability of the Popes, in cloaking the Idols of old with the spotless robe of Jesus, to deceive the world?

Lucifer alone, through his faithful servant, "Antichrist," could caricature Christ and his Gospel, as they are to-day in the Church of Rome, where the Gods and Goddesses of ancient paganism are worshipped by men calling themselves Christians.

For, from the magnificent cathedrals to the humble chapels of that apostate Church, to-day; Minerva, Juno, even Venus, under the sweet and blessed name of Mary, see again the clouds of incense burning on the altar, and the multitudes of male and female devotees, humbly prostrated at the feet of their Idols, to ask them to appease the wrath of their angry God.

In the presence of that undeniable fact, what must be the duty of the Christian of light and truth?

Are they at liberty to remain indifferent spectators of that great apostasy? Have they not a duty to perform?

Is it safe for the rich man who has bread in abundance, to forget the poor who is starving at his door? Will there not be a judgment against him?

Has Christ given his Gospel to his disciples without the obligation of doing all in their power to have it spread among those who have it not?

Far now, why is it that so little is done by the children of light, to check the aggressive tide of the dark heathenism of Romanism. The only answer to that question is in the want of correct information as regards the true character of the worship of the slaves of the Popes. To-day, very few read the books which could shed any light on that subject; and among the few who read those books, several remain under the impression that there is a great deal of exaggeration and uncharitableness in what is said against the religion of Rome.

When they meet a Roman Catholic Priest, it seems a want of fairness and charity to suspect such a refined gentleman of idolatry....they can not believe that their so kind and genteel Roman Catholic neighbor can be anything but a Christian.

It is that misguided charity, founded on ignorance, which paralyzes, to-day, the arm of the Church of Christ. The great Captain of our Salvation sees his armies filled with multitudes who think more to live in peace with the enemy than to fight him. For the foe has so skillfully given to his rebellious flag the color of the loyal one that the deception is as complete as it is deplorable in its effects.

It is to open the eyes of the good, but too much confident Protestants of this continent, that I have proposed myself, to publish, with the help of God, a series of letters to answer the challenge of the Roman Catholic Priest of Sarnia, the Rev. Mr. Kilroy, who, last year publicly denied that his church was giving to Mary the praise, honor and worship which are due only to God....

May the God of Truth, through Jesus, grant to all those who will read these letters, not only a true horror of Popery, but also a true zeal to go to the rescue of so many precious souls which the Church of Rome keeps at the feet of her Idols, far away from the ways of Salvation. C. CHINIQUEY.

(To the Editor of the Sarnia Observer.)

SIR,—With thanks to the Priest of Sarnia, and gratitude to God, I proceed to prove that the apostate Church of Rome is trying to dethrone the Son of God, the merciful saviour of the world, from the hearts and intelligence of men, to put in his place her new goddess and modern saviour, Mary. Let this sad and awful news be spread, at the request of the Rev. Mr. Kilroy, through the press all over dear Canada, all over the world! Let every one who believes that "there is no other name un-

der heaven given among men, whereby we must be saved, but the name of Jesus," know that the apostate Church of Rome preaches that *there is another name* whereby we can or must be saved—the name of Mary! Let the disciples of Jesus, all over the world, who believe that Jesus is the only door of heaven, know that the apostate Church of Rome proclaims that there is another door of heaven, which is called Mary! Let the followers of Christ, all over the world, who believe "that Jesus is the only hope for the sinner," know that the Church of Rome says that "it is Mary who is the only hope for the sinner!"

But like the horse-thief, the Church of Rome has a thousand ways to conceal her iniquity. If you meet the thief riding on the horse that he has just stolen, and ask him whose horse he is riding, he has the most ingenious stories ready to prove that he is honest; that there is nothing wrong about the way he got that horse. He assures you that he has bought him in such a town, or from a traveler, or that he has borrowed him, or found him loose on the highway, and took him for a moment, with the determination to send him back to his owner. So it is with the soul-stealing Church of Rome. Luther, Calvin, Knox, Fox, and a million of other unimpeachable witnesses and martyrs, have detected the Church of Rome in the flagrant delicto of idolatry. They have proved their charges with the clearest, the most crushing evidence; but at every time she has denied her guilt, with an impudence which makes one remember the great father of lies who deceived our first parents in the garden of Eden. But I have been twenty-three years one of those—not horse thieves—but soul-thieves and soul-murderers. I know all their big and small tricks; all their pious lies; all their dark caves and recesses. I have been twenty-three years swimming in the filthy waters into which the poor priest of Rome is plunged; and with the grace of God, and at the request of the good Mr. Kilroy, I will expose the blasphemous doctrines, the diabolical lies, the infernal tricks with which the Church of Rome entraps and destroys souls.

There is a book in the Church of Rome which is esteemed sacred above every other book. It is called the "Breviarium." It is forbidden by the Church of Rome to take away a single sentence from it. Every priest is bound by a terrible oath (under pain of eternal damnation) to read every part, *every word* of it, at least once a year. Among the things that the priest is bound to read and repeat several times, to the glory of Mary, are the following words:—"Gaude, Virgo Maria; cunctas hereses sola interemisti in universo mundo."
—"Rejoice, Virgin Mary; for thou alone hast destroyed all the heresies in the whole world!" Of course, to address in the presence of God and men, these blasphemous words of praise to Mary; to believe that the Virgin Mary alone has destroyed all the heresies in the whole world, the poor priest of Rome must silence the voice of his reason, which tells him that this is

sheer absurdity and nonsense; he must silence the voice of his conscience, which tells him that it is a blasphemous, as well as a ridiculous lie; he must make an ass of himself, to please and praise his modern goddess.

If there is a thing which is evident, it is that God himself has never yet seen fit to destroy all the heresies in the whole world. If we consult the theologians of Rome, they tell us that not only all the heresies have never been destroyed, but that all the heresies of old have been renewed and revived by the arch-heretics, Luther, Calvin, Zuingli, &c. If we consult the Roman Catholic historians, they are unanimous in telling us that God has never yet granted to their Church to see the happy day that *all* heresies have been destroyed, all over the world. And if any one would say in the presence of the theologians and historians, that "*all* the heresies in the whole world have been destroyed," they would, without a dissenting voice, answer, that this is one of the most evident, egregious, and ridiculous lies which had ever been proclaimed. But, in order to show to the Roman Catholics how the Virgin Mary is above God the Father, the Son, and the Holy Ghost, they assure us that the Virgin Mary *alone* has destroyed all the heresies in the whole world!!! What must not have been the surprise of the blessed Virgin Mary, when she heard, for the first time, that pious, but exceedingly big and ridiculous lie proclaimed in her honor, by the holy, infallible Church of Rome. If I have a good memory, the priests of Rome are bound by their Church (under pain of eternal damnation) to repeat that compliment to the blessed Virgin Mary one hundred times every year! Yes, the good and truthful Mr. Kilroy has to repeat and proclaim this glorious news to the Virgin Mary, in presence of the God of Truth! And if, in his honesty, he shrinks from repeating a thing which in his intelligence and conscience he knows to be an egregious, blasphemous lie, his infallible Church presses him with her thunders, and under pain of eternal damnation she forces him to say: "Rejoice, Virgin Mary, thou alone hast destroyed all the heresies which were in the whole world."

You see, Mr. Editor, what a privilege it is to belong to the holy and infallible Church of Rome. You see, also, how it is evident that the Church of Rome never exalts the power of Mary above the power of God. And you must now understand the holy horror which the good Mr. Kilroy must have felt, when that infamous, that hundred times suspended and excommunicated apostate Chiniy, dared to say that in the Church of Rome "the blessed Virgin Mary is exalted above God, and receives praises which are not even given to God Almighty."

In the famous Encyclical letter of Pope Gregory XVI., against "Liberty of Conscience," dated 18th September, 1832, which begins with the words, "*Mirare vos,*" we read: "*Sed ut omnia hæc prospere ac feliciter eveniant, levemus oculos manusque ad sanctissimam Virginem Mariam, quæ SOLA universas hæreses interemit, nostræ quæ maxima fiducia, imo, TOTA ratio est spei nostræ.*"—"But in order that we may receive all these blessings, let us raise our eyes and our hands to the most holy Virgin Mary, who *alone* has destroyed all the heresies; who is the *surest* foundation of our hope; nay, who is *all* the foundation of our hope"!!!

Here the infallible Church of Rome, not through the *Breviarium*, but through her infallible head the Pope, says again that the holy Virgin Mary, *ALONE*, by her own power, without the help of God; *alone* has destroyed all the heresies!!! But fearing that this infinite power given to the Virgin Mary may not sufficiently convey the idea of the power of that mighty Queen of Heaven and Earth, the Church of Rome adds, that the Virgin Mary is "*all* the foundation" of the hope of mankind! the *greatest* (mark that word—*maxima*) source of their confidence!!!

You see, Mr. Editor, how I was wrong when I said that the Church of Rome invites her poor dupes to put their *great* confidence in Christ, but their *greatest* confidence in Mary! You see how the good priest of Sarnia was correct, honest and polite, when he accused me of wilful falsehood, because I said the Church of Rome has "some" confidence in Christ, but that she puts "*all*" her confidence in Mary—"tota ratio spei nostræ"!!! The Church of Rome says that *all* the foundation of her hopes is in Mary. This is just what I have said of that church. I congratulate the Rev. Mr. Kilroy upon having had the good sense not to put *all* his confidence in Mary, but to keep *some* for Christ his Saviour. I hope before long he will take away the little (though very big) word, *all*, from before the name of Mary, and put it just before the name of Jesus. Yes, I advise him to refuse to say with his Church that *all* his confidence and hope are in Mary, but that it is in Jesus. Then he will be a true Christian and a good Protestant.

Let us come again to the *Breviarium*. In the office of the Immaculate Conception we find the following prayer, which the priest of Rome is bound, under pain of eternal damnation, to say to the Virgin Mary: "*Accipe quod offerimus, redona quod rogamus, excusa quod timemus; QUIA TU ES SPES UNICA PECCATORUM! Per te speramus veniam delictorum, et in te, beatissima, nostrorum est expectatis promissum. Sancta Maria, succurre miseris, juva pusillanimes, rivoque flectiles, ora pro populo, interpeni pro clero, intercede pro devoto*"

femine
quicum
tionem
what
thou
Throu
our si
expect
succo
comfo
mediat
devou
celebra
I ha
Sarnia
address
Rome
thou a
will be
is false
impos
becom
the Vi
for the
gentle
tian l
shoul
"Thou
Poor
your
sure
bors a
as the
But
you,
the
Chur
the "
der th
his o
send
in wh
himse
contac
tion o
page
"Qui
"Tho
It i
effort
that
ligen
when
hope
this i
us th
the o
cerel
with
gosp
doctr
the s
I h
pries
ed w
chur
abom
but t
and

femineo sexu; semiant omnes tuum juramen, quicumque celebrant tuum sanctam conceptionem.—"Receive what we offer, give what we ask, excuse what we fear; for thou art the only hope for sinners. Through thee we hope for the pardon of our sins, and in thee, most blessed, is the expectation of our reward. Holy Mary, succour the wretched, assist the weak, comfort the mourners, pray for the people, mediate for the clergy, intercede for the devout females. Let all feel thy help who celebrate thy holy conception."

I have no doubt that when the people of Sarnia will read in my letter these words addressed to Mary by all the priests of Rome, even by the good Mr. Kilroy, "For thou art the *only* hope for sinners," they will be tempted to say, with Mr. K., "This is falsehood No. one, two, and three. It is impossible that the Church of Rome has become so completely blind as to say to the Virgin Mary, 'Thou art the *only* hope for the sinner.' It is impossible that a gentleman of the intelligence and Christian learning of the Rev. Mr. Kilroy should consent to say to the Virgin Mary, 'Thou art the *only* hope for the sinner.' Poor Father Chiniquy, you go too far in your zeal against Popery, when you assure us that our Roman Catholic neighbors and citizens look to the Virgin Mary as the only hope for sinners."

But, Mr. Editor, I tell you, and through you, all the people of Sarnia and all the people of Canada, that the Church of Rome looks to the Virgin as the "*only* hope for sinners!" And in order that every one of you may see with his own eyes the proof of what I say, I send by Express to Rev. Mr. Thompson, in whose hands every one can see it for himself, the Supplement to the *Breviarium* containing the new office of the Conception of Mary Immaculate, in which, at page 158, lines 7th and 8th, it is said—"Quia tu es spes UNICA peccatorum!"—"Thou art the *only* hope for sinners."

It is amusing to hear Mr. Kilroy, in his efforts to contradict his own Church on that matter. It is evident that that intelligent priest does not believe his church when she tells him that "Mary is the *only* hope for the sinner." He believes that this is impiety, a kind of idolatry. He tells us that "Jesus is the *only* hope for sinners; the only Saviour of sinners;" and I sincerely congratulate him for protesting with me, and with all the disciples of the gospel in Sarnia, against the blasphemous doctrine that "Mary is the *only* hope for the sinners!"

I know there are a good number of priests of Rome to-day, who are disgusted with the idolatrous doctrines of their church. They see, with true horror the abominations of that "mother of harlots;" but they feel they are her children, and as such they put their mantle over

the shoulders of their dear though erring mother. They do not like to hear any talking against her, they hope that she will reform, give up her errors, and become a true, good, honest mother. It is with that hope in their hearts that they are always ready to take up the defence of their mother, and to conceal or extenuate as much as they can, her iniquities. Though very depraved in many things, she is such a good mother to her children, particularly to the priests. She feeds and clothes them so well! she is so rich! and she is so liberal towards her children! and those with whom she prostitutes herself are so numerous, so great, so noble! There is such splendor inside the walls of her house! Are not the mighty emperors, the great kings of the world, at her feet! Her power extends all over the earth, and she has such matchless unity and strength!

But though I congratulate Mr. Kilroy for protesting against the blasphemous doctrine that "the Virgin Mary is the *only* hope for the sinner." I do not congratulate him for addressing those impious words to Mary, as, in obedience to his church, he does several times a year. I pity him, for several times a year he has to say, "Mary is the *only* hope of the sinner!" Neither do I congratulate him for trying to throw dust into the eyes of the public, with his text from the Council of Trent, namely, "The Catholic Church teaches it is *good and profitable*, suppliantly to invoke the saints reigning in heaven with Christ, in order to obtain favors from God." To say that it is "*a good thing* to invoke Mary," is not denying that it is *necessary* to invoke her. We can say "it is good to invoke the name of Jesus," without contradicting those who say "it is necessary to invoke the name of Jesus." So when the Church of Rome says it is *good* to invoke Mary and the other saints, she does not deny that it is *necessary* to invoke her. When a thing is *necessary* to salvation, it is surely *good*! The word *good* is on the same line of truths with the word *necessary*, when speaking of the invocation of the name of Jesus. It is on the same line of errors when applied to Mary and the saints. In the apostate Church of Rome we evidently see that the word *good* is contained in the word *necessary*, as the seed does contain the tree. In the days of the Council of Trent the Church of Rome, through many of her most approved books, and through the teachings of many of her so-called saints, preached to her ignorant and abject slaves, that "Mary was the *only* hope for sinners—the only foundation of their hope; and that on that account, it was *necessary* to invoke her." But as an abandoned woman will sometimes blush for her own iniquities, put on airs of virtue, and speak words which the most virtuous woman could repeat, so the Church of Rome, at the

time of the Council of Trent, was frightened at her own impiety and idolatry; she did not dare to proclaim the worship of the Virgin openly as a dogma. The eyes of an indignant Christian world were upon her and she made the choice of a word which could be used as a kind of veil, to conceal as much as possible her idolatry; though there was enough in that word to help her to continue her implacable war against God and his Christ. True to her mission, which is to be at the head of the enemies of Jesus, and to offer another saviour to sinners, she contented herself with saying to her blind followers in her famous decree of the twenty-fourth session, "It is good and profitable to go to Mary, to invoke her name to obtain favors from God, through His Son, Jesus Christ." In that decree she calls Christ "the *only* Redeemer and Saviour of the world;" but she avoided saying that "He was the *only* intercessor, the *only* hope, the *only* foundation of our faith, and the *only* door of heaven."

When the good Mr. Kilroy will read my letter, he will be forced to confess, in spite of himself, that his Church says that "Mary is the *only* hope for sinners!" He will be forced to acknowledge that, in the presence of the God of truth, and in the presence of Jesus himself, he is obliged by his church to say to Mary, "Thou art the *only* hope of the sinner." But to save appearances, and in order not to be forced to confess that his church is an idolatrous church, and that he himself is an idolater, who puts Mary above Jesus in his heart and in his hopes of salvation, he will probably tell you that the word "*only*" does not mean *only*! That when he says "Mary is the *only* hope for sinners," this does not at all mean that "she is the *only* hope of sinners."

And if you ask him, "what then is the meaning of the word "*only*," and what he means when he says, "Mary is the *only* hope for sinners?" he will not answer your question, except by a ridiculous reference to the Council of Trent. Or he will tell you that the infamous apostate, Chiniqy has been a hundred times interdicted, suspended, excommunicated which will be a clear argument to prove that the Church of Rome does not insult Jesus when she says, "Mary is the *only* hope for sinners."

But here I have something to say, which will look almost incredible to the honest Protestants of Sarnia though it is clear and evident as the rays of the sun on a shining day, as I will prove, with the help of God, in my future letters.

We have a French proverb which says, "*Le menteur n'a pas de memoire, et se contredit souvent.*"—"The liar has no memory, and often contradicts himself." So the Church of Rome soon forgets the few good words she had said about Jesus. True

to her old tendency to idolatry, after having confessed that Jesus was the *only* Saviour of the world, she employed all the eloquence of her orators, all the science of her theologians and priests, to persuade the sinner to go to Mary, by telling him that "Mary was his *only* hope—his door to heaven,—his most merciful intercessor in heaven." The good Mr. Kilroy is no worse than his Church, when he bravely tells you that the word "*only*" used in connection with the name of Mary as the hope of the sinner, does not mean *ONLY*! His infallible Church gives the same latitude of explanation about the word *only*, put after Jesus as the Redeemer and Saviour of the world. Just as *only*, written or said in the phrase, "Mary is the *only* hope of the sinner," according to the explanation which you may expect from the Rev. Mr. Kilroy, means nothing, so the Church of Rome attaches no meaning whatever to the word *only*, when put after Jesus as the Redeemer and Saviour of the world. When speaking to the Protestants, and trying to deceive them by their enchantments, she pronounces with great emphasis, "Jesus is the *only* Redeemer of sinners." But she laughs at these words when speaking to her priests and to all of her poor slaves. To them she says, "It is Mary and Mary *alone*, who can save the sinner. Mary is the *only* hope for sinners. It is to Mary that the sinner must go to be saved."

The more a man studies and knows Rome as she is, the more he is struck by that duplicity with she speaks. The more he is saddened at the strange mixture of gold and dust which is found in her doctrine, the more he will feel alarmed at the diabolical mixture of poison which is incorporated into the bread she gives. The unsuspecting and ignorant multitudes take the bread without suspecting the poison, and they die, far from God, in arms of Mary. It is that duplicity, that double-faced doctrine, which makes the bold priest of Rome so strong sometimes, when he is arguing with an honest and unsuspecting Protestant. The ambassador of Rome shows only one side of his doctrine, —the right side—the gospel side; and the Protestant is tempted to find everything right in his adversary. But it is just this which makes a priest of Rome so weak, so feeble, so ridiculously ignorant, when arguing with men like Luther, Calvin, Knox, Gavazzi, or even the poor suspended Chiniqy; for we know all the tricks of Rome; we have drank of her poisonous waters; we have plunged into the deep sea of her filth and iniquity; and we know and can prove to the world, that Rome is the great mother of abominations,—the great Babylon which the Lord will destroy with the brightness of his coming.

C. CHINIQUY.

Kankakee, Ill., Nov. 29, 1867.